

Easter in Many Lands

Its Origin, Customs, Superstitions and Traditions

By DR. MADISON C. PETERS

derived from a Teutonic word, the personification of spring. She was a fair and comely, with flowers around her head and hope in her right hand. In the opening month of April, (Aprilis, in Latin), she was named Ostermonat. It was named Ostermonat in Germany April is still

time the worship of the confined exclusively to the Saxons, when it took the early mission-Christian church found it. In time, however, in giving it a religious

of the season when climbing higher and higher, when trees were putting forth their buds and bursting into song and hymns were attuning themselves to the resurrection, the fathers joined in a celebration of Christ over the grave. Hence the adaptation of Easter to the great day of the Resurrection.

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same day, to wit: the first Sunday after the full moon, which comes upon, or next after, the 21st of March, and if the full moon happens on a Sunday, Easter may be as early as March 22 and as late as April 25.

The ceremonies attending the first celebrations of Easter were simple and there was very little of any kind of elaborate display or observance. It was Constantine who first originated the religious observance of Easter, and these remained until early hours of the morning. He also had huge candles of wax moulded which were lighted on the altars instead of the wax tapers. The great candle still lit in the sanctuaries of the Roman church during the festive had its origin in these candles of Constantine. He also introduced the custom of banking the altars with flowers.

Observances of Easter Tide.
The observances of Easter tide materially changed in the course of the centuries and in different countries. In England from an early time many curious customs centered around the feast. On Good Friday the baking of buns was universal in all households. On most occasions these were made with unleavened flour or dough and were generally very unpalatable, but every member was compelled to eat one, for the superstition concerning the non-observance of the eating had it, that misfortune would overtake the house in the form of fire before another Good Friday. The buns were generally eaten hot and in commemoration of Christ's death on the cross, on this day, they were branded by a hot iron in the form of a cross. Hence the origin of hot-cross buns.

Loaves were also baked on Good Friday. It was considered that these had miraculous properties to cure various ailments. If any one was sick a portion of the crust of the loaf was grated into water and the drink given to the patient. It was believed to be an unfailing specific in the case of consumptives or those suffering from pulmonary complaints.

Another curious superstition lay in what was known as cramp rings, which could be made out of any material. The condition to render them efficacious was that they had to be blessed by the king. They were placed in a silver basin on the chapel floor, beneath a large crucifix. A carpet was spread on the floor. The king had to kneel on this carpet,

council immediately preceding the services. **SWEDISH LUTHERAN**—Second South and Fourth East. Services 11 a. m. and 8 p. m. **Scientist.** **FIRST CHURCH**—318 E. Third South street. Church services at 11 a. m. and 8 p. m.; subject, "Reality." **SECOND CHURCH**—Unity hall, 133 Second East street. Services 11 a. m.; subject, "Reality."

Adventist. **ADVENTIST**—Corner Fifth South and Sixth East streets, Siles G. Huntington, pastor. Preaching this evening at 7:30; subject, "Easter Sunday and Other Church Memorial Days." **Christian.** **CENTRAL CHURCH**—Corner Fourth South and Third East streets, Charles R. Noel, pastor. Services, 11 a. m., "An Easter Greeting." Evening, 7:45, sacred concert.

Unitarian. **FIRST UNITARIAN**—133 South Second East street, William Thurston Brown, minister. Service, 7:30 p. m.; subject, "Something Better Than the Hope or Faith Hope of Immortality."

Episcopal. **ST. PAUL'S**—Main and Fourth South streets, Charles E. Perkins, rector. Holy communion at 7 a. m. Morning prayer, holy communion and sermon at 11 o'clock. Children's Easter festival and holy baptism at 4 p. m. Evening prayer and sermon at 8 o'clock.

ST. MARK'S CATHEDRAL—East First South, between Second and Third East streets; the Rt. Rev. Franklin S. Spalding, D. D., bishop; the Very Rev. Samuel R. Colladay, dean. Services today, 6:45 and 8 a. m. Holy communion, morning prayer, plain, 10:30. Holy communion and sermon by the dean. Stainer's communion service in 12 will be sung, 11 a. m. Full choral evening prayer and sermon by the dean at 7:30.

ST. JOHN'S CHAPEL—Logan avenue and Ninth East street, holy communion and sermon, 11 o'clock. **ST. PETER'S CHAPEL**—651 North Second West street. Holy communion, 9 a. m. Evening prayer and sermon, 7:30 o'clock. **FRATERNAL HALL**—Murray. Service and sermon, 4 p. m.

Presbyterian. **FIRST PRESBYTERIAN**—Corner of South Temple and C streets, Rev. William M. Paden, D. D., pastor. Morning service at 11 o'clock, evening, 7:45 o'clock. Both services devoted to Easter with special and appropriate music. **THIRD PRESBYTERIAN**—Corner of Eleventh East and Eleventh South, Sugar House, pastor. Morning service at 11 o'clock, "Christ's Resurrection and Himself." Evening service, 7:30 o'clock, "Christ's Resurrection and What He Can Do For Us."

WESTMINSTER PRESBYTERIAN—I. O. O. F. hall, Postoffice place, Charles C. McIntire, pastor. Morning service, 11 o'clock; sermon, subject, "The Power of the Resurrection." Easter programme at Sunday schools, 12:15 and 1:30 p. m. Evening service, 7:30 o'clock.

Methodist. **FIRST METHODIST**—Corner Second East and Second South streets; Francis Burgette, second pastor. Morning service 10:45, subject, "Immortality." Evening service, 7:45, "The Messiah Victorious." **WATERLOO METHODIST**—Fourth East near Eleventh South; H. J. Hansen, pastor. Easter programme, 7:30 p. m., when rites of baptism will be observed. **LIFE METHODIST**—Ninth East and First South streets, David W. Crane, pastor. Easter exercises by Sunday school at 11 o'clock. Evening service, 7:30. Sermon by pastor on "Easter."

LEIGH METHODIST—Third South near Eighth East, H. J. Hansen, pastor. Preaching 11 a. m. In connection with this service the rites of baptism will be observed, and 7:30 p. m. Easter programme.

NORWEGIAN-DANISH METHODIST—223 South Fourth East. Preaching 2:15 p. m. Scandinavian people cordially invited.

kiss the crucifix and bless the rings. They then became sacred symbols and were supposed to cure cramps by their touch.

Other Superstitions.
Another English superstition in early days caused the extinguishing of all fires on Easter eve. They had to be thoroughly out and fresh ones kindled by the ignition of flint and steel. It was believed that a brand preserved from the newly-lighted fires would at any time the following year ward off storms and tempests and be an offset against lightnings and thunderbolts.

It was a universal custom to rise on Easter morning to see the sun dancing. The god of day was said to be welcoming the risen Saviour. The belief very easily gained credence. As the human eye is not strong enough to gaze into the sunbeams, even when the meteor is only emerging above the horizon, smoked glass was employed and, of course, the refraction of the rays upon the glass gave the orb the appearance of bobbing up and down. The phenomenon under like conditions can be observed on any other morning of the year.

In Scotland they believed that the sun not only danced on Easter morning, but that he somersaulted for hours through the heavens and indulged in all kinds of celestial antics.

Easter and the Weather.
The state of the weather on Easter day it was believed had a significant

part in determining meteorological conditions for the rest of the year. An old couplet runs thus:
A good deal of rain on Easter day,
Gives a good crop of grass, but little good hay.

Rain on Easter day denoted a very wet season following. People believed that if the sun shone on Easter Sunday, though ever so little, there would be sunshine more or less every day for the following twelve months. When the wind blew from the east on the holy morning it was deemed advisable to draw Easter water and bathe in it, so as to ward off any ill effects from an east wind until the festival came round again. The importance of the clothing was not overlooked by our simple ancestors. Every one appeared in his or her best array and there was much rivalry in this respect.

Cause for Easter Hats.
To insure good luck for the rest of the year it was deemed imperative to don some new article of dress on Easter morning. Women especially made great effort and sacrifice to deck themselves out in new finery. An old English bard, in the fervency of emotion, thus immortalized his spring suit:
Last Easter I put on by blow
Frock coat, the vest, time, vicer new;
W' yallor buttons and o' brass,
That glitter'd in the sun like glass;
Belakse twar Eyster Sunday.

Eggs, used in various ways, have been associated with the observance of the Easter festival from earliest times. On some occasions there was such a demand for them that they reached fabulous prices. Good authorities trace the Easter egg custom to the Jews, who at the passover, placed on the table two unleavened cakes, two pieces of lamb, small fish and a hard egg, which was the symbol of a bird called ziz, concerning which the rabbis had a thousand fabulous tales.

Others will have it that the association of eggs with the celebration of Easter is derived from a mixture both of Christian and pagan legend. The early Christians looked upon the egg as an emblem of the resurrection. The mysterious development of life in an egg has always excited wonder from a physiological viewpoint. The embryo of the bird forming and coming forth can readily be taken as a symbol of the revival of nature and the springing forth of life, hence it is an apt illustration of the resurrection of the Redeemer.

The Romans had egg games which they celebrated at a time corresponding to our modern Easter. On these occasions they ran races on oval tracks and received eggs as prizes. The games were instituted in honor of Castor and Pollux, the twins who came forth from an egg deposited by the swan Leda.

Different countries have various legends concerning eggs. A myth comes to us from the Persians which probably

furnishes a good basis for the Easter custom. The legend states that there were two jealous brothers who were gifted with the power to create. One made an egg containing good spirits, the other fashioned an egg full of demons. They then broke the eggs and scrambled them together and as a result good and evil became mixed in the world. In memory of these brothers the Persians to this day hold a festival in the month of March when they present to one another colored eggs.

In every country of Christendom hard-boiled eggs are colored and trundled and rolled about on Easter Monday, the day after the feast. Rollings eggs has from the days of Washington been a favorite pastime on the grounds of the White House in the nation's capital.

As to Easter Rabbit.
We hear much of the Easter rabbit, but the "rabbit" was originally a hare. The hare has a good deal to do with the moon in legend and story and we know that the moon has much to do with Easter. It is the phase of the full moon which determines the date of the festival. Oriental mythology has originated some queer conceptions of the moon. Hindu and Japanese artists paint a hare across the moon disc, while the Chinese represent the "queen of night" as a rabbit pounding rice in a mortar. As to the hare and the moon, the story goes that Buddha once took upon himself the form of a hare that he might feed a hungry fellow creature, and that in this form he was translated to the moon, where he eternally lives.

Another version has it that India was once on the verge of perishing from both cold and hunger. He succeeded in kindling a fire, but was despairing of obtaining food, when a hare came along and jumped into the fire, so that it might roast itself for the benefit of the starving prophet. India would not accept the sacrifice, but in gratitude for the intention he translated the animal to the moon where his followers claimed they could see him as he was. The superstition of the hare and the moon is mentioned by Pliny, Archelaus and some other ancient writers.

In the days not so long ago Easter

week in many countries was chosen as a time in which to hold athletic carnivals and both outdoor and indoor sports. In early England handball was a favorite amusement and in Scotland was the general sport of the country youths. Both "ecclesiastics and laymen" played ball in the churches for many cakes—sweet cakes baked with raisins, which were considered a great delicacy. They are still much in demand in many parts of rural England.

On Easter Monday they had the hare scramble and bottle kicking. Coins were thrown in the air and whoever got the most in the scramble was rewarded with a hare pie. It was generally composed of mutton, however, for hare is not in season at this time. Thick glass bottles were filled with water and kicked until the glass broke, when the victor had his shins doused for his pains.

Heaving Custom.
The "heaving" custom was one much practiced in England, Ireland, Scotland and some other countries of the continent. A "chair" was formed by two persons joining hands and the one who honored the seat was tossed into the air three times and afterwards kissed. It was the privilege of the boys to "heave" the girls on Easter Monday, but the girls had their revenge on the following day.

Here is a description of the woman's "heaving," as given by one who witnessed the sport. "Often," he writes, "have I passed along the streets inhabited by the lower orders of people, and seen parties of jolly matrons assembled round tables on which stood foaming libations of ale. The women sat in all the pride of absolute sovereignty, and woe to the luckless man who dared to invade their prerogatives. As soon as he was seen he was pursued, as soon as he was pursued he was assailed, and as soon as he was assailed and kissed, he was compelled to pay sixpence for leave and leisure to depart." This "heaving" custom prevailed until very recently. Indeed, it is yet practiced in the remote neighborhoods. There are many other quaint and curious customs and traditions, legends and superstitions connected with the time. But out of all these, grand and triumphant, comes the glorious vision of the Risen Christ.

QUESTIONS AND ANSWERS

American Falls, March 23.
Please answer in The Semi-Weekly the following and oblige:

1. Is there any law making Washington's birthday a national holiday?
2. Is there legally any national holidays in the United States? If so, what are they?
No to both.

Malad, Ida., March 21.
What is the altitude of Cedar City, Iron county, Utah, and of Malad, Ida.?
RICHARD E. LEWIS.
Cedar, 5530 feet; Malad, 4700 feet.

Payette, Ida., March 24.
Will you please explain the meaning of John D. Rockefeller's foundation? Is it for a barn, house or an institution of learning?
I. S.

It is not for any specified thing, but for anything and everything which will benefit the human race—at least that is the preliminary announcement. The details have not yet been filled in, so far as the public knows.

Garfield, Utah, March 22.
Will you in your next Sunday's paper answer the following question? Suppose that a suit was honest in game of whist which leaves a thirteen card suit is necessary for the three other players to trump or if next hand to lead plays the best trump, can the other two players throw off or do they have to trump on account of not being able to follow suit?
A READER.

Must follow suit or trump if you have either.

Knights of Pythias.
Calantho Myrtle lodge No. 1 will hold an open meeting and roll call on Monday evening, April 4th, of all its members, whether in good standing or not. This will include all who were at any time members of Myrtle No. 1, Calantho No. 5, Zion No. 12 or Calantho Myrtle No. 1, who are earnestly and urgently invited to be present and answer to their names when called. If you cannot be present, kindly write a short letter, which will be read at the meeting.

All sojourning Knights, in good standing or not, cordially invited. Remember the date—Monday evening, April 4th, at 8 o'clock.
CURTIS A. WHEAT, C. C.
C. E. HOLMAN, K. of R. & S.

The Sanders-Granger Floral Co.,
New occupying temporary quarters at 58 West Third South, will, until further notice, sell all varieties of carnations at 75c a dozen.

Tribune Want Ads.
Bell Main 5200. Independent 360.

NOTICE.
Notice is hereby given by the city council of Salt Lake City of the intention of such council to make the following described improvement, to-wit:
Extending and laying sewer laterals of vitrified pipe six (6) and eight (8) inches in diameter on all streets within the district bounded on the north by Second South street, on the east by the reservation line, on the south by Fifth South street, and on the west by Tenth East street, in Sower district No. 1, said lateral to be built on both sides of all wide streets, and in the center of all narrow streets and defray the abutters' portion of the cost and expense thereof, estimated at fifty-five thousand two hundred sixty-six and 62-100 (\$55,266-62) dollars; forty-three thousand one hundred eighty-four and 14-100 (\$43,184-74) dollars or two and 28-100 (\$2.28) dollars per front or linear foot of abutting property for sewer in center of streets, there being 10,152 feet abutting said portion of said improvement, by a local assessment upon the lots or pieces of ground within the following described district, being the district to be affected and benefited by said improvement, namely:

SEWER ON SIDES OF STREETS.
The west side of lots 4 and 5, the east side of lots 4 and 5, the west side of lots 6 and 7, the east side of lots 6 and 7, the west side of lots 8 and 9, the east side of lots 8 and 9, the west side of lots 10 and 11, the east side of lots 10 and 11, the west side of lots 12 and 13, the east side of lots 12 and 13, the west side of lots 14 and 15, the east side of lots 14 and 15, the west side of lots 16 and 17, the east side of lots 16 and 17, the west side of lots 18 and 19, the east side of lots 18 and 19, the west side of lots 20 and 21, the east side of lots 20 and 21, the west side of lots 22 and 23, the east side of lots 22 and 23, the west side of lots 24 and 25, the east side of lots 24 and 25, the west side of lots 26 and 27, the east side of lots 26 and 27, the west side of lots 28 and 29, the east side of lots 28 and 29, the west side of lots 30 and 31, the east side of lots 30 and 31, the west side of lots 32 and 33, the east side of lots 32 and 33, the west side of lots 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